The

Review of Religions

Edited by Mirza BASHIR AHMAD, M.A.

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The Ahmadiyya Movement.

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mehdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets he came to serve and reinterpret the final and eternal teachings laid down by God in the Holy Quran. The Movement therefore represents the true and real Islam and seeks to uplift humanity and establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them:—

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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

In the name of Allah, the most Beneficent and the most Merciful.
We praise Him and invoke His blessings upon
His exalted Prophet.

" A prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs."

THE HOLY PROPHET'S TREATMENT OF SLAVES AND HIS TEACHINGS ABOUT SLAVERY—VIII*

By Mirza Bashir Ahmad, M.A.

THE DISTRIBUTION OF WAR PRISONERS AMONG THE SOLDIERS

We now come to the question relating to the placing of the war prisoners in the custody of individuals. It is true that in the beginning the prisoners were distributed among the Muslim soldiers, and in fact, it is this circumstance alone which may be said to give the practice a colour of slavery. But when we carefully consider the circumstances under which the above course was adopted, we find that there is absolutely nothing objectionable about it, nor can the word " slavery " be applied to it in the sense in which it is generally understood in the non-Muslim world.

In this connection, we must bear in mind that the practice in question did not form an essential factor of the Islamic teachings. As a matter of fact it finds no mention in the special instructions which have been given in the Holy Quran with regard to the prisoners of war.† It was only a retributive measure which was taken recourse to as an answer to the

* Translated from Urdu Original by Maulvi Sher Ali, B.A.
† *Vide* the Holy Quran, viii, 67 ; xlvii, 4.

extremely aggressive conduct of the enemy who freely made slaves of the Muslim prisoners and distributed them among the individuals. In order therefore to bring the enemy to his senses, the Muslims also resorted to the method of placing the prisoners of war in the custody of individuals ; but Islam never permitted their enslavement in the way in which the Muslim prisoners were enslaved by the infidels. Moreover, Islam laid it down as a condition that all the war prisoners must necessarily be set at liberty as soon as the war was over.

Another reason why the prisoners of war were placed in the custody of individuals was that in those days there were no state prisons, and the prisoners were necessarily distributed among, and placed in the charge of, the individual members of the victorious nation. This practice remained in vogue among the Muslims as well.

From the above it is clear that in reality it was not slavery but merely an arrangement for the protection and maintenance of the prisoners of war,—a system which was gradually changed, and was finally replaced by that of the state prisons.

It must also be remembered that so far as Islamic government was concerned, the system by no means caused any unnecessary hardship, on the contrary it was even more convenient than the present-day state prisons. For, thanks to the emphatic injunctions of the Holy Prophet (may peace and the blessings of God be upon him) and the watchful supervision of the Muslim state, the prisoners of war lived, not as servants, but as members of the families to which they were attached, and were practically treated like guests. For instance, the prisoners taken at Badr, who were amongst the worst enemies of Islam, were treated with such kindness that they were forced to pay the Muslims warm tributes of praise, and some of them were so deeply touched by the kind treatment that they willingly joined the fold of Islam. In short, even this so-called slavery which Islam permitted offered a spectacle of kindness and benevolent treatment, so much so that even the blessings of the so-called freedom of the present times fade into insignificance when compared with it.

Yet, as it was merely a retributive step, it must be regarded only as a special measure meant to meet the then existing conditions.

Now, however, when those conditions no longer exist, and the old system has been replaced by that of state prisons, and further as the enemies of Islam no longer make slaves of the Muslims, therefore the permission for that retributive measure no longer holds good. The law of Islam does not permit that the prisoners of war should, under the altered conditions of the present age, be distributed among Muslim individuals, thus bringing into existence a state of things analogous to slavery. In connection with this, the Holy founder of the Ahmadiyya Movement, who claimed to be a messenger of God raised for the regeneration of mankind, says :—

"It is a matter for gratification that in the present times the non-Muslim nations have abandoned the aggressive practice of making slaves of Muslim captives, therefore the Muslims are also not allowed to enslave their prisoners, for, the Holy Quran says that the punishment inflicted on the enemy should be proportionate to the wrong which he has been the first to inflict on the Muslims. Hence now when the conditions have changed and the people hostile to the Muslims no longer go to the extent of making slaves of Muslim men and women in times of war, but treat them as state prisoners, it would be unlawful for the Muslims to make slaves of the prisoners of war taken from a belligerent army." *

To sum up, there are two fundamental teachings of Islam concerning the prisoners of war:—*firstly* that so far as possible, there should be no haste in taking captives, and prisoners should be taken only as a last resort when a battle has been actually fought; *secondly* that after the prisoners have been taken, they should be dealt with in one of three ways, according as the circumstances demand. They should either be set at liberty as an act of favour without taking any ransom—and that is the most commendable course,—or they should be released in return for a reasonable ransom, or if it be necessary, the period of their imprisonment may be extended to the end of war. That is the only teaching that has been expressly laid down in Islam with regard to the prisoners of war. Islam, however, gives a general rule to the effect that if political considerations demand the taking of a strong retaliatory measure against the enemy, it

* Chashmai-Ma'refat, pp. 244, 245.

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should be subject to the condition *fistly* that no such action should be taken against the enemy as he has not been the first to take against the Muslims, and *secondly* that the action taken should not be in contravention of any explicit teaching of Islam. It was under this rule that the prisoners of war were distributed among the Muslim individuals, but now as the non-Muslim nations do not make slaves of their captives but treat them as state prisoners, therefore in the present age it would be unlawful for the Muslims as well to distribute their prisoners among individuals and thus bring about a state of things bearing an outward resemblance to slavery.

CAN THE PRISONERS OF WAR BE PUT TO DEATH ?

We have already briefly answered the question whether it is lawful to kill the prisoners of war. It has been pointed out above that Islam does not allow this, but as some Muslim *ulema* have dissented from this view and as some of the Christian writers have made this point an object of attack against Islam, it appears desirable to discuss it here at some length.

First of all, we must remember that verse 4 of Chapter xlvii of the Holy Quran which has already been referred to in the course of this series of articles clearly shows that it is not lawful for a Muslim to put the prisoners of war to death, and obviously no one has the right to devise any new law in opposition to the injunctions of the Holy Quran.

But in order to satisfy the reader, we wish to make it plain that the meaning which we have ascribed to the verse in question is not a modern invention. It is the interpretation which the companions of the Holy Prophet, (may peace and the blessings of God be upon him), put on it and they acted accordingly. This view is borne out by the following incident narrated in the books of *Hadith*:—

عن الحسن ان الحجاج اتي باسير فقال لعبد الله بن عمر قم فاقتله فقال ابن عمر ما بهذا امرنا- يقول الله تعالى حتى اذا اثخنتموهم فشدوا الوثاق فاما منا بعد -واما فداء

Hassan says, "A captive was brought before Hajjaj, who said to Abdullah, son of Omar bin Khattab, who happened to be there, 'Get up and cut off the head of this prisoner.' Abdullah answered, 'We have not been commanded to do so; for God says that when prisoners are taken in war, they are to be released either as an act of favour or for ransom. There is no injunction to put them to death.'"*

Similarly, Hassan Basri and Ata bin Abi Ribah are reported to have said:—

لاتقتل الاساری بل یتخیر بین المن والاذی۔

"The prisoners of war cannot be put to death; the commandment concerning them is that they should be released either as an act of grace or in return for reasonable ransom."†

The plain verse of the Holy Quran when coupled with the clear explanations quoted above leaves no doubt as to the fact that Islam does not allow the slaying of the prisoners of war, and that those who ascribe this teaching to Islam are utterly wrong and mistaken.

If it be asked, why some of the Muslim theologians have declared the slaying of the prisoners of war to be lawful when Islam does not allow it, the answer is that this has been due to a misunderstanding. There are certain instances in history. When the Holy Prophet, (may peace and the blessings of God be upon him), ordered certain prisoners of war to be put to death. But those who have inferred the justifiability of slaying the prisoners of war from these instances have ignored the fact that the prisoners slain were slain not because they were prisoners but because they had been guilty of certain crimes punishable with death. It is evident that if a prisoner has been guilty of an offence which calls for capital punishment, the fact of his being a prisoner of war cannot exempt him from that punishment. If a free man can be punished with death for an offence punishable with death, why cannot a prisoner be so punished? As may be seen from an inquiry into each individual case, every prisoner who was put to death by the order of the

* Kitabul-Khiraj, by Qazi Abu Yusaf, p. 121.

† Fathul-Bari, vol. vi, p. 106.

Holy Prophet (may peace and the blessings of God be upon him), was put to death not because he was a member of a hostile army, or a fighting nation, but because he had committed an offence the punishment of which was death. But some theologians, merely seeing that the persons slain were prisoners of war, concluded that it was justifiable to slay a prisoner of war. But this conclusion is utterly erroneous and unwarranted according to the plain teachings of Islam and the practice of the Holy Prophet (may peace and the blessings of God be upon him).

Such is the outline of the teaching which Islam gives with regard to the prisoners of war. Now every sensible man can see that it is an extremely fair teaching which God vouchsafed to the world through the Holy Prophet of Islam. Even the most advanced and enlightened nations of the present day have not been able to give a better law than this, which is calculated on the one hand to put a check upon the undue prolongation of war as well as the aggression of one nation against an other, and on the other, it has been tempered with mercy and kindness in a most remarkable way. The truth is that in the Muslim law relating to the prisoners of war, the element of clemency and benevolence has been made to outweigh even that of self-protection and defence. Certainly, there has been no other nation on the face of the earth, which has prescribed such fair and beneficent treatment towards its enemies.

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GOD IN ISLAM

By Mubarak Ahmad Fuelling

The fundamental doctrine of the religion of Islam is that of the existence of Almighty God and His Unity. The Holy Quran teaches us that in the Unity of God are crystallized all the perfect attributes to an infinite capacity. It also teaches us that the attributes of God are all-inclusive and inter-dependent. It is not compatible, according to Islam, that any single attribute or perfection could be distinguished from any other attribute or perfection so as to justify a separate God. We cannot, therefore, in believing that a God exists, further believe in a multiplicity of Gods. The God-head cannot be triply decentralised, for example, into a Creator, a Preserver and Sustainer, and a Destroyer. For, according to Islamic doctrine, we should find it ridiculous and illogical to conceive or believe in a deity who was all-powerful to the exclusion of other attributes, for in everything else that deity would command a status of less than that of mankind. It is, therefore, wrong to stress the fact that God is Love or Fear-inspiring or All-Merciful or All-Knowing to the detriment or exclusion of other necessary and essential attributes.

If Almighty God, such as we believe in, were in any way to be deprived of any attribute or perfection, He would cease to command our total submission to His Will. To the Muslim it is essential that God should possess every moral attribute conceivable. If Almighty God is to command our everlasting love, submission and worship for all time, in all climes and in all conditions, it is positively necessary that we delegate to Him the highest qualifications conceivable.

The attributes of God, which we consider to constitute His Perfect Essence, are innumerable, and although the Holy Quran quotes many of them in explaining how they are applicable to the actions of human beings, it by no means claims to mention them all. The attributes of God are such that often their subtlety and wisdom are lost on the ordinary human being

and there are millions of factors working for our good which, although Almighty God is responsible, we never really appreciate or realise in our life-time.

It is interesting here to remark that the pious Muslim can find more workings of God in this world than can any other mortal, for, the Muslim constantly attributes to God what obviously cannot be attributed to man.

The belief in Almighty God, whilst a natural one, is a very involved belief. It is really a stupendous mental task to conceive Him fully in the correct light, and it is difficult to conceive by one mental expression the vast perfection embodied in Him. We must not conceive God through the channels of His Love rather than through the channels of His Mercy or His Justice, but one must conceive Him collectively through as many of His attributes as possible. The clearer we perceive His attributes, the clearer image have we of Him. The *magnitude* of each attribute is far beyond the bounds of mortal concept and we can only basically define it and partially realise it. To know to what depths and to what extent these attributes are employed is too subtle a task for our poor brains. But the Muslim has a great consolation. The Muslim believes that God so employs His capabilities that if we take advantage of His Grace we cannot but raise ourselves in an ever nearing position to His Throne. We know, too, in a positive way that the purposes and the methods of Almighty God are so wonderfully combined, interlaced, inter-dependent and consistent that the huge superstructure of our physical and metaphysical laws is ever respondent to our lawful needs, and ceaseless in its sameness.

In our concept of God we must at first understand His existence introspectively. It must be from inside us that we find the spark of the realization of the existence of God. Although we are surrounded by the wonders of nature, from the infinitesimal protozoa to the complex structures of matter, this material should not be the source of our belief in God. In other words, we should not believe in God because we believe in a creator. It can be argued logically or metaphysically that God exists, but these arguments must not

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convince the Muslim that God exists. The Muslims must believe in God because his soul, his innermost being naturally impels him to that belief. Man should be able to believe in God without God's manifestation in this world. I want to stress this point because it is important to understand that we should not necessarily believe in God because of His creation,but because we instinctively, by the nature of our soul, find that we know Him to exist. When we have fired the spark of realization within ourselves, we can feed it by our good actions and cause it to glow when we look about and see His wonderful creation. By realizing more deeply the outward manifestation of God and by doing good deeds to all men and by constantly remembering Him, we no doubt feel within us the fire of the truth of His existence. The realization of the existence of God grows more deeply on us as we deal uprightly and remember Him, for it is thus that the attachment between God and a human being is made more sweet and more enduring. The manifestations of God can only deepen our belief in Him and His Will.

The existence of God is the only existence about which a man can be certain, for if philosophers could convince us that we ourselves are not realities, they could never convince us otherwise as to the existence of God. To the Muslim the only reality worth investigating is the reality of God Himself. For if the universe and its glory were to vanish in a trice, the true Muslim would find God just as real as before.

The Holy Çuran as the Word of God is not, however, the primary proof of His Existence. A man may believe sincerely in the Existence of God without having ever heard of the Holy Quran or the Holy Prophet Muhammad or indeed of any scripture or prophet. But his belief will not bear fruit, neither will his actions reap any reward unless he knows how to practise his beliefs and what constitutes good actions. Just as the theorist is a poor practician, if he possesses no instruments wherewithal to make an experiment, so a man who merely believes that there is a God, unless he makes use of that belief for his moral uplift, it cannot benefit him. Islam always, as a religious principle,upholds the theory that if a thing is to be believed in, it must be of some use to humanity.

Muslims uphold the Holy Quran in as much as they claim that, fired with the belief in Almighty God, any man can benefit by that belief by accepting the injunctions laid down in the Holy Quran. Islam is essentially a religion of practicability, for in exchange for the acceptance of its doctrines it offers an everlasting reward.

The Muslim, therefore, is told in the Holy Quran what to do with himself in his actions towards his fellow creatures and towards God. Islam holds that God has not only infused into our minds a belief in Him, but that God has given us a book wherein we can find out how to use that belief to our profit. It is foolish merely to profess by lip our belief in anything, unless we can show to the world what that belief means to us. It is a unique point that in Islam there are no injunctions which, if practised, do not reap a spiritual reward. We therefore find a double tie with God. For, not only does He teach us but gives us the means with which we should use our knowledge to our benefit.

The imparting of knowledge of spiritual guidance from God, called Divine Revelation, is an essential doctrine. Our belief in Almighty God evolves into a belief in a Living God, a God in everlasting contact with His creation. The Muslim believes in an Ever-Watching Deity and Ever-Helping Master.

We believe that God, in His Love for mankind, constantly communicates to His creatures in all ages. To call Him a God of Love and at the same time to believe that after Jesus Christ He has not spoken to the world by means of a Messenger, is to believe in opposite and contrary doctrines. Those who are fond of citing that Love is best of all, are usually those who with the same breath deny a Guide after the prophet Jesus. A shepherd who loves his flock of sheep will keep them from wandering astray at all times of the day, for he sleeps not. Muslims do not believe in the power of Jesus Christ to foster righteousness in man for all time. History repeatedly has shown to the world the disastrous effects resulting in man believing in the powers of a man rather than in the power of God.

The basic communication from God to mankind is the Holy Quran and it is really the covenant between man and

God. For if a man is conscious of the existence of God, he will next become conscious of the nature of God and finally conscious of His Wishes and Prohibitions; for, all these consciousnesses are contained in His Word—the Holy Quran.

A Muslim not only sows a good seed by his beliefs, but reaps a fruitful harvest from them. The Holy Quran is an inexhaustible mine of spiritual treasures, and whoever troubles to stoop before His Throne cannot fail to find the most precious of gems. The Holy Quran is the reflections of God's thoughts and ideas and because it is His Word, His Ordinance, it is meet that we should know more of Him by studying His Word. Muslims, born after the desire of God, must live to earn His Pleasure and must die to claim His Paradise. Truly it is said that if all the sea were ink there would not be enough wherewithal to write of His Glory.

If we meditate sincerely for a fraction of time and really endeavour to concentrate our attention upon Him we shall always realize how much we stand in His debt and the infinite extent to which we owe Him gratitude.

Whilst we shudder at the magnitude of the universe and at the multitude of thoughts flowing therein, and we gaze at the beauty of this world and we realize the comparative insignificance of a single man, we should also realize that, incapable as man is, sinful and corrupting and vile as his actions are, yet the Love of God for mankind encompasses our wildest computations. He is the Almighty Deity Who hears the prayers of the wretched and the rich, Who is cognizant of the destruction of even the smallest of the animal world, Who is cognizant of all ideas and intentions and actions of mankind since the creation and to all futurity. It is enough for the good man that he understands the *significance* of His attributes, for to comprehend them deeply overcomes our faculties with awe.

We have found the material of this earth a ready servant to our desire, for we have harnessed most of nature's forces—the air, the land and the sea—to our whims, yet there are men who are ungrateful. A Muslim believes, in this respect, that God could, if He so willed, either cause this huge machinery of National or Scientific Laws to cease functioning or to function

otherwise. He is therefore essentially one who relies on the constancy of scientific laws, and on Him Who created or conceived those laws.

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It is as well to understand what a Muslim believes as regards his relations with God. A Muslim lives a life of consolation. Consolation on the one hand because he is created by God and bears the stamp of God on his soul, and consolation on the other hand because he must ultimately return to his Maker. For, it is absurd to suppose that those mortals whom God has created shall ever be consigned to eternal damnation. It would be admitting that the power of evil, as opposed to God, had won against Him. The Religion of Islam plainly points out the ridiculous and absurd conclusion that is to be drawn from the Doctrine of Eternal Damnation. All mankind, according to Islam, must, of necessity, return to the Essence from which it sprang, for it is the Muslim's belief that in the battle between Good and Evil, no life can be lost for ever, and that as Good must ultimately prevail, it will prevail with each and every individual that has ever been born. It is a beautiful doctrine and a great consolation to know that God will never repudiate mankind whatever vileness it commits, for while our ultimate return to His Grace may be preceded by an agonising physical or mental operation or treatment, we shall nevertheless return to Him.

In the face of this doctrine, Islam has been accused by our Christian contemporaries of stressing the God of Power rather than the God of Love. Might I point out that if the Christian God of Love is content to allot to the non-Christian eternal damnation, then the Muslim concept is ten thousand times more justifiable and infinitely more Lovable and Loving.

The soul of man, since it is created by God, bears the stamp of God upon it, and there is no shadow of doubt that all human beings possess in them an instinct which, if developed, would cause them ever to do good and act uprightly and shun evil and to try to seek the pleasure of God and imbue themselves with the attributes of God so that they are constantly drawing nearer to Him.

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Man is like a mirror and if he would turn towards the light which emanates from the Divine Being he would reflect that light in his person, in his actions and in his heart, for there is nothing so natural and pleasing to the soul of man as the capability of reflecting, however imperfectly, the attributes of God. With all men, even with the vilest of mankind, there exists that potentiality, that capability to reflect the Divine Light of God. The Islamic idea is that if man endeavours to turn towards God, God will help him. If any man sins he does so under an influence which cannot emanate from the Divine Being. God can prevent sin, but the great purpose of the free-will of man is lost if he were to become a machine of the Divine Will. The true believer is one who constantly treads the path leading to God. If a man dally, or loiter, or look back, or retrace his steps then he himself is the loser. God is a Magnet for all mankind and whoever moves away from that Magnet is necessarily using a force to do so. The path leading to the Throne of God brings to one the realization of what is good and what is evil, and also prompts one to bear good-will to one's fellow creatures. It promotes hundred virtues and extinguishes thousand vices. Such is the path of righteousness.

The Muslim believes that God judges each and every man by his relative and comparative morality, for it is known that all men have not the same opportunity to manifest what is best in them. But it shall be enough that a man who cannot bestow charity *act* charitably and has the intention, should he ever be in the position to do so, of bestowing charity. A man is judged by his thoughts, especially if he cannot realise his good intentions through no fault of his own. In this light, according to Islam, a man who has never heard of the religion of Islam cannot ever be ranked so low as a Muslim who, whilst he knows them, neglects to follow the precepts laid down in the Holy Quran. A rich man has more opportunity and more time to help others, yet a Muslim believes that a poor man shall not be the loser on this account. He who has all the day abundant time to read and imbibe the Holy Quran and glorify God, shall not be counted by God higher than he, who, by force of necessity, is working in a busy place and has not

so much time to give to religious knowledge. God judges a man by what he makes of the life that is given him, whether he be a prince or a sweeper. This is a truth that is more clearly brought home to us in the Mosque, the House of God, where we can all stand shoulder to shoulder before the Majesty of God equal in His Sight. It is unique in Islam that in the House of God all men are equals, for who shall speak of values in the presence of God, and what an absurd status that of emperor becomes in the presence of the Master of Judgment. All pomp and display with which men herald the great among them appears so negative in the Mosque. To earn the pleasure of God a rich man may spend a thousand pounds and a poor man but a penny. It is comforting to realise that whatever we may be, we can all achieve the greatest ambition of our life, that of having earned the pleasure of the Divine Being. The Mosque expresses relations between God and man better than anything else. For it is in that place that our souls are clothed in the best light.

It is our duty to depend upon the Mercy of God, for we cannot ever dispense with it. It is our duty to depend upon God for all the success that should accrue from good works. And we should ever treat Him as a Helper, as a Lover and as a Judge. And while we feel His proximity, we should realise His altitude, and that while we should reflect His attributes, we must remember that our reflection is incomparable with His Light.

We are comforted as Muslims to know that while God is so infinitely removed from us His presence is nearer to us than our jugular vein. And while He is remote, He knows all our most trivial thoughts and ideas. It is, therefore, according to Islam, foolish to think or to intend evil, for God knows all thoughts and intentions. A judge condemns a man only after a crime, but God knows the criminal before the crime is committed. Also, if we advance towards the Throne of God we shall be divinely assisted, but if we turn from His Throne we shall never profit by our worldly actions.

This fundamental doctrine of the existence of God, therefore, means to a Muslim nine-tenths of his religion. A Muslim

can reveal his respect and submission to the Divine Will by sincere prayer and prostration, whilst other men must needs spend hours in chant, helped by organs and exotic music and instruments of gold. A Muslim can pour out his heart before a Potent Deity with serenity and tranquillity, whilst others must needs hire a confessor. A Muslim can summon his brothers to prayer with an intelligent and beautiful call from his lips, whilst others must needs jangle bells. A Muslim can lavish his surplus money on the poor, whilst others lavish theirs in adorning their places of worship. A Muslim cannot find a sentence in his Scripture which does not ring with purity and truth, whilst others must search their books from beginning to end to find one justifiable statement. Shall not then the Muslim find pleasure in prostrating himself in gratitude before the Lord of the Worlds ? Shall not a Muslim hold his head high among the people of mankind ? For, in his belief of the Existence of Allah a Muslim finds the perfect expression of the Soul and thus evolves as the most contented of mankind.

LAW OF DIVORCE—II.

By Muzaffar-ud-Din Chaudhry

RIGHT OF WOMEN

"*And associate with wives with goodness; then if you dislike them, it may be that you dislike a thing while Allah has placed abundant good in it.*" (*The Holy Quran, IV* : 19.)

"*The man who bears with patience the ill manners of his wife shall receive from God rewards equal to that which God gave unto Job when he suffered his distresses; and to the woman who bears with patience the ill manners of her husband God granteth rewards equal to that which He granted to Asiyah, the wife of Pharaoh.*" (*Sayings of the Holy Prophet, peace be upon him.*)

We discussed in the last volume of the *Review of Religions* (page 279) that Islam discourages divorce in principle, and that under certain unavoidable circumstances it is a necessity to maintain the peace and equilibrium of the society, and further that a Muslim cannot pronounce adivore "*on the slightest disgust,*" as critics like Mr. Sale would think it. His words are :—

> "It must be observed that though a man is allowed by the Muhammadan as well as by the Jewish law to repudiate his wife even on the slightest disgust, *yet the women are not allowed to separate themselves from their husbands,* unless it be for ill-usage, want of proper maintenance, neglect of conjugal duty, impotency or some cause of equal import."

Apart from the misleading remark that a Muslim is allowed to repudiate his wife *even on the slightest disgust,* Mr. Sale has hinted at the alleged inequality of two sexes with regard to the right of obtaining a divorce, while he has forgotten absolutely how a woman tries in vain to find any law whatsoever in the Bible that may ensure her womanly rights

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and privileges specially in a married life. It can well be said that the alleged inequality is more seeming than real.

One may be inclined to think that the theory of marriage in Islam involves the idea of subordination of a wife to her husband, but in fact the teachings of the Holy Quran and the practice of the Master Prophet Muhammad (peace be on him) enjoin the relation of friendship between them. The power and authority of a husband is rather fettered in more ways than one. Islam allows her to exercise her perfect freedom. In her own domain she is the queen. Yet, Islam puts some limitations to her acts and deeds, so that she may not be dissuaded by her tenderness and form an incorrect judgment about her own destiny. The jurists also admit that "the relation between the members of the opposite sexes which marriage legalizes are, however, so subtle and delicate and require such constant adjustment involving the fate and well being of the future generations that in there regulation the law considers it expedient to allow the voice of one partner more or less predominance over that of the other."

However, Islamic law recognises women's right to seek divorce as it does in the cases of men—the only difference being that she should obtain it either through the *khalifa* of her time (religious head), or through the judge. When the divorce is secured at the instance of the wife, it is termed *khula* in the Islamic terminology. The reason of such limitation to *khula* is quite obvious. In this she has to forego the right of her dowry (*mehr*) given to her by the husband and also her right in his property. She being "nature's loving child," and tender in her disposition, has been protected by other sources, so that no fraud may be acted upon her and that her right may not be improperly jeopardised. The *khalifa*, or the judge examines whether her application for *khula* is supported by reasonable grounds and that no indirect method is being exercised by the husband to compel her to seek divorce. He is also to consider whether or not her separation from the husband will entail greater misfortunes than what she momentarily thinks herself to be involved in. Further, both in the case of divorce and *khula*, the maintenance of the children

devolves upon the father. Hence, he should also see whether she is genuine in her case, or she wants, under malice or ill-will, to shirk her duty to the husband and thereby to entangle him in various odds.

Thus, anyone free from bias and prejudice must admit that the law of divorce is a natural corollary to the conception of marriage as a contract, and it is regrettable that the European critics should be so enthusiastic to level objections against it, and should be blind to the manifold advantages which Islam alone secures for womanhood. Would to God that sanity should come back sooner to enable them to accept the truth in all humility.

WHY I EMBRACED ISLAM

I

REASONS FOR ABANDONING CHRISTIANITY

From my childhood I was always religiously inclined, but as I advanced in age I failed to get satisfaction in any of the religious systems then prevalent in Europe. Church-going on Sunday mornings and Sunday School in the evenings were always looked forward to by me with a heavy heart. It appeared to me to be a sort of punishment to have to sit for about an hour and a half in narrow pews with our knees rubbing against the wooden partition in front, while the clergyman delivered his sermon in a long drawling tone which was meant to impress us with our " hereditary " sinfulness. The subjects dealt with by the preacher, (who was often a much greater sinner than his congregation), were always of much the same topic and so monotonous that long before it was half done many of the listeners were asleep.

I was always glad when prayers were announced, not merely from love of praying, but because I could kneel and rest my drowsy head on the back of the pew opposite to me—this being the Christian mode of worship.

Another fact which touched me about the Church is that the rich have special seats reserved for themselves, while poorer classes have to sit on a lower level in whatever seats are available. It is below the dignity of the European Christian for his coloured brothers of the same creed to attend the same church. Although we were supposed to be in the presence of the Omnipotent, yet this worldly feeling of inequality could not be dispensed with. What a comparison with the noble principles of Islam, where all men are on an equal footing, and king and peasant stand shoulder to shoulder, while all thoughts of worldly affairs are completely blotted out by their sincere devotion and worship of their Creator.

In the Sunday School the tutoress would sit with all her " little lambs" sitting in a circle about her, while she would stuff

our heads with stories of how our great ancestors, Adam and Eve, had allowed a serpent to mislead them and how the All-Merciful had put us all under a curse for their sins. Then in the same breath we were told that God had sacrificed His only begotten Son to take this curse upon himself by suffering death on the cross, thereby freeing us from all sinfulness, but she never told us how the " only Begotten Son " would rid himself of the curse. Most amusing of all is that the very weapon with which his enemies, according to the Christians, caused his death, has become most sacred to them. It is carried about by them and is to be found on the walls of their churches and homes. According to this way of thinking they should all wear small models of the German guns or submarines, as these caused the death of their many near and dear ones.

We were also taught that as a woman had caused the downfall of man, she was therefore the root of all evil. Yet " the only Begotten Son's " mother was a woman whom, even Almighty God favoured with His blessings for her righteousness.

Our tutoress also described how, of Christ's twelve disciples, one of them betrayed him to his enemies which resulted in his crucifixion. All the others deserted him in the hour of his need. This says very little for Christ's teaching and influence over the companions, who were in his company night and day. Since his disciples were so faithless during his lifetime, what is to be expected of them nineteen hundred years later ?

Compare this with the first followers of the Holy Prophet Mohammad (peace and blessings of God be on him). In order to make them deny Islam and revert to their old belief they were put to the most cruel tortures. Some were tied by the legs to two separate camels and the beasts were then driven in opposite directions, thereby tearing the victims in halves. Others were stripped naked and dragged through scorching sands and tied up and left to starve. Yet all of them remained staunch to the last and died cheerfully because of the certainty they had attained in their knowledge of God through their beloved master.

Whenever any reference was made to the Eastern races they were spoken of in terms of "heathen, savages, coloured people etc.," and pictured to us as very much below the dignity of the Europeans. The Muhammadans especially are most hideously presented to the young Westerns, and whenever any topic of the East was being dealt with, we were always led to think of a people observing mysterious and bloodthirsty rites with harems full of women to satisfy their lustful appetites. But our attention was never drawn to the fact that Jesus Christ was himself of the East and of the coloured men, and so also were all the other prophets.

We were also taught that Jesus made wine from water, and used to sit with publicans (Luke, V. 29). In one of his parables he takes wine for his subject, and even tells us which is the best wine to drink (Luke, V. 38), thus leading us to the conclusion that he was a habitual wine-bibber. We have seen for ourselves what ruin has resulted from strong drink. It appears, therefore, that from the Christian point of view, Christ meant to do us more harm than good.

It was necessary for us to believe that the God-head although being one, was divided into three parts: one belonging to the Father, another to the Son and the third to the Holy Ghost. What queer logic! The other day Dr. Stanley Jones, a Christian missionary in Hyderabad (Deccan), tried to explain the Trinity by drawing a comparison between God and the heart, mind, and soul, saying that, although these were three separate things, yet they all acted as one. But this would never convince any right thinking person, because the heart and mind are both perishable, whereas the soul is imperishable. Therefore, we have to conclude that the Christian God is two parts, mortal and one immortal. There is a well-known English proverb which fits in very nicely here. It says:—"United we stand, divided we fall." Islam tells us "God is a unit and liketh unity." The reader may draw his own conclusion from this.

The Christian belief in short is as follows:—

1. Adam and Eve put men under a curse.
2. Jesus Christ died under a second curse to save them from the first.

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3. God is not one but is made up of three persons.

4. Wine is not forbidden.

5. Flesh of the swine is permissible.

6. Divorce is unlawful.

7. Polygamy is a crime.

8. Marriage for the sake of procreation is not a meritorious act, (they preach "Thou shall not commit adultery" yet these three last items they encourage deliberately).

9. Circumcision is disallowed.

10. Christ is still alive (after nearly two thousand years) in the heavens, and will descend again to earth at the end of the world.

All this we are asked to believe and obey, in spite of the fact that Christ said, "Think not that I am come to destroy the law, or the prophets. I am not come to destroy but to fulfil" (Matt. V, 17). Yet these laws do not concur with the laws taught by Moses. Now I will just say a few words in refutation of these beliefs and will take each of them in order.

1. It is through God's Holy Messengers that we are enabled to recognise the truth of God's existence, by their representing to us the Almighty's attributes, by means of which they are proof against all sinfulness. If the devil had power to make them do his bidding, then by what unique quality are we to recognise them as the chosen ones of God? If prophets were sinners, then murderers, thieves and all sorts of criminals have the right to a claim to prophethood. All prophets of God are sinless.

2. Jesus Christ tells us several times in the New Testament that we can only be saved through pure thoughts, good deeds and faith. I will quote here a few verses from the Bible in verification of my assertion. It says,

"Behold," "one came and said unto him, Good Master, what good thing shall I do, that I may have *Eternal Life*."

"And he said unto him 'Why callest thou me good? There is none good but One, that is, God; but if thou wilt enter into life, keep the commandments."

"He saith unto him 'Which?' Jesus said, 'Thou shalt do no murder. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness."

"Honour thy father and thy mother: and thou shalt love thy neighbour as thyself."

"The young man saith unto him 'All these things have I kept from my youth up: What lack I yet?"

"Jesus saith unto him 'If thou wilt be PERFECT, go and sell that thou hast; and give to the poor, AND THOU SHALT HAVE TREASURE IN HEAVEN: and come and follow me," (Matt., XIX. 16 to 21, X. 28; XII, 32, 33; XII, 36, 37; XIII. 40, 41, 42; XV, 18, 19; XXIII, 26; Mark, VII, 21, 22, 23; Luke, VI, 45).

Referring to faith, he says, "Then Jesus answered and said unto her, 'O woman, great is thy faith: be it unto thee even as thou wilt.. ....." (Matt., XV, 28). "And he said unto her, 'Daughter, thy faith hath made thee whole; go in peace, and be whole of the plague," (Mark, V, 34; Matt., XVII, 20, 21; Mark, X, 52; XI, 22, 23; Luke, VII, 50)."

Since Jesus was able to forgive sins during his life time, what was the necessity of his dying on the cross? We have in Mark, II, 5: "When Jesus saw their faith, he said unto the sick of the palsy, 'Son, thy sins be forgiven." Other references are to be found in Luke, V, 20; VII, 48, and elsewhere.

Again if he knew, (which he must have done if he was truly the son of God), that he had to suffer death for atonement of our sins, then why did he pray to God in the following manner: "And he went forward a little and fell on the ground, and prayed that, if it were possible, the hour might pass from him."

"And he said, Abba, Father, all things are possible unto thee; take away this cup from me; nevertheless not what I will, but what thou wilt." (Mark, XIV, 35, 36).

"And about the ninth hour Jesus cried with a loud voice saying, Eli, Eli, lama sabachthani, that is to say, 'My God, my God, why hast thou forsaken me?" (Matt. XXVII. 46), We are further told that Jesus's prayer was accepted. Heb. V. 7 says, "When he had offered up prayers and supplications with strong crying and tears unto Him THAT WAS ABLE TO SAVE HIM FROM DEATH, AND WAS HEARD IN THAT HE FEARED." This proves positively that Christ did not die on the cross.

3. We read in both the Old and New Testaments that God is one, references of which are to be found further on in this article. Moses, the law-bearer, (whose laws Jesus had come to fulfil Matt., V. 17), never made any mention that Almighty God's kingdom would, in some future age, be managed by a three-in-one company. God is Omnipotent, Omnipresent, and Omniscient and can quite ably manage His own affairs without the assistance of partners. There is no peculiarity in Christ being termed the son of God. This term was also used by the Most Gracious God on other occasions. For instance, "Adam son of God," (Luke, III, 18); "Abraham the eldest son of God," (Jeremia 9); "Solomon son of God," (Chron. XXII, 9), "all the apostles sons of God," (John III, 2); "all men sons of God," (Matt., VI, 6, 18); "Israel is my son, even my first born," (Ex., IV, 22). The definition of the Holy GHOST is to be found in Matt., XII, 22 and Luke, I, 15 which clearly shows that it means the *Word of God* and not a third person of the God-head.

4. It is commonly known that all sorts of evil are created in the heart through the effects of intoxicants and we become defiled and unfit for spiritual progress. The Bible says, "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders." "Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." "All these evil things come from within and defile the man." (Mark, VII, 21, 22, 23). In this degraded state how can we expect to stand in the presence of the Most Holy? Besides, strong drink has been the cause of wrecking many lives and homes. Therefore,

being so disastrous to both our spiritual and worldly affairs, it should be avoided like the plague.

5. Swine, as everyone knows, is extremely ugly and lives upon filth and moreover possesses unnatural habits which make it the most shameless of all creatures. Therefore the consumption of its foul flesh is bound to have the most injurious consequences upon both body and soul.

Before the advent of Islam the physicians of the Greek school declared that the flesh of the swine induced shamelessness. In Arabic the name of this animal alone declares its foulness *i.e., khinzir*, meaning—" I see it foul." The Hindi name for it also bears the same meaning *i.e., suar*. The first part in both Arabic and Hindi names means " very foul " and the second part, " I see ".

6. To make divorce unlawful is to condemn millions of poor souls to a life of hell upon earth. Divorce is a necessity. For instance, if a woman is ill treated and deserted by her husband or if the husband definitely decides not to support her, why should she remain tied to such a wretch ? Again, what should a man do if he finds himself tied to a raving lunatic ? Is it within the bounds of justice to expect him to remain in this condition for the rest of his life ? Also if a couple find that their natures are diametrically opposed to each other, and that it would only be playing with fire to continue the union, then why not let them have their freedom to enable them to marry someone more suitable ?

7. Polygamy in reality is a boon and a blessing to mankind. If a man's wife becomes incurably invalid or if it is found she is barren, the only alternative is to re-marry.

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After a war there is always a surplus of women, (a problem which Europe is faced with at present), which can only be remedied by exercising polygamy. But the husband who marries more than one wife must be prepared to give justice equally to each one of them.

Polygamy also prevents a man from leading an immoral life, and goes a long way in keeping women from falling

into evil ways. The present state of immorality in the West is a positive proof of this.

8. If we were all to take Jesus Christ as our model and rigidly follow his example by not contracting marriage during our life-time, the human race in a very short time would become extinct.

In other words, we would be taking the law of God into our own hands by deliberately bringing about the destruction of the world. Therefore such an action would be detrimental to all our hopes from both the spiritual and worldly points of view. Marriage helps one to keep down vice, and increases the strength of a nation, thereby rendering a great service to our country.

9. It is not understood on what authority circumcision was forbidden. Prior to the advent of Jesus Christ it had been practised by all other prophets, and Christ himself was circumcised, (Luke, II, 21). Apparently the Christians are not following his example or teachings. Besides, from a hygienic point of view, circumcision is most beneficial, and why such an important fact has not been enforced by the medical authorities of nations who boast of their superior civilization, is beyond our comprehension.

10. The belief that Jesus Christ ascended to heaven and has remained alive there ever since, is nothing but a beautiful story which would fit in nicely as an addition to the "Arabian Nights". There is sufficient proof in the Bible that Jesus Christ was taken down from the cross alive. In Matt. XII, 39, 40; Luke, II, 29, 30, Christ likens his own fate to that of Jonah. But Jonah did not die in the whale's belly. Therefore, Jesus prophesied that like Jonah, he would show himself to the world again on the third day as a living mortal.

Again, what was the reason of the angel appearing in a dream to Pilate's wife pleading for his safety (Matt. XXVII, 19) if it had not been intended that he should be saved. Also, while on the cross he cried "My God, my God, why hast Thou forsaken me?" (Matt., XXVII, 46); and we are told in Heb., V: 7 that this prayer was accepted.

Jesus said he had come " to seek and save that which was lost ", (Luke, XIX, 10). The Jews represented at that time in Palestine only two of the tribes of Israel and the other ten were settled in the east. Proof of this is to be found in Luke, IV, 43, which reads : " And he saith unto them, I must preach the kingdom of God to other cities also : FOR THEREFORE AM I SENT. " Therefore if he had gone up to heaven to live there for the rest of his days, the " Son of God " would have been a very disobedient boy for not carrying out his Father's orders to go in search of the other ten tribes. What really happened is that Jesus neither died on the cross nor did he ascend to the heaven.

As regards his ascent to heaven, there is no evidence in the Bible of anyone having witnessed this, but there is every proof to the contrary. When he showed himself to Mary after his recovery, he was disguised as a gardener (John, XX, 16). If he had risen spiritually from the dead, what need had he to disguise himself ? We read in Luke, XXIV, 39-43, that he felt hunger and ate as his disciples ate. Do spirits eat like mortals ?

Also all the time after he had " risen ", he seemed to be afraid of being seen, for he is found concealing himself as though afraid of being discovered. If he had really risen from the dead, what had he to fear and why did he not make a public appearance ?

There is plenty of historical proof that the ten tribes of Israel, to whom Jesus had been sent, are the present Cashmiris and Afghans, and it was to their country that Christ went after having recovered from his wounds. He lived to the age of 120 years and now lies buried in Srinagar, Cashmere.

Having been thoroughly schooled in the Christian belief, it never entered my head to probe into my religion and find out how much of truth it contained and therefore for many years I let things take their course. But Almighty God decreed that I should not remain in this state. The first change which took place was in the beginning of 1911, when I left home for India. In May 1915, I was ordered to proceed to Mesopotamia (Iraq) on active service and

eventually I remained there amongst the Arabs and Kurds for sixteen years.

During my stay in India and Iraq I came across many different kinds of religions including idol-worshippers and devil-worshippers. This set me thinking, and I reasoned out, if all the people of these different creeds believe that they are on the right path, then there must be something wrong somewhere, since they cannot all be right. I was therefore forced to sift out one which could really lead us to God, and my efforts were rewarded when I discovered the truth of Islam.

My first acceptance of Islàm was in 1920 ; but there are many superstitious and ridiculous beliefs which have crept into the faith of the Muslims, mostly through the Maulvis, which are contrary to the beautiful and pure teachings of the Holy Quran. For instance, I was told that I must believe that the " earth is flat and that it is resting on the horns of a bullock, which in turn is standing on the back of a large fish, and that earthquakes are caused through the fish changing its position from time to time." Also many hold the belief that prayers are most acceptable through the medium of their dead saints, and, like the Christians, imagine Jesus Christ to be alive in the heavens and hope that he will return to them in the latter days. Another thing I was asked to believe was that, from sunrise to sunset, two angels were detailed off to control the Milky Way which they had to keep facing east to west in order to form a pathway for the sun in its course westwards. Then after the sun had set, the angels must swing the Milky Way round, so that it should face north and south to prevent the devils from ascending to heaven.

It is a common practice for women to take stones from the graves of their saints and rub them on their stomachs so that they may become pregnant, and many sick people are to be found lying beside those graves for hours and hours in the hope of getting cured. There are also many other such foolish beliefs which are disfiguring the beautiful face of Islam, but if I was to relate them all, they would almost form a complete book in themselves.

As I have already said, these beliefs are all contrary to the pure teachings of the Holy Quran and Traditions. This sort of thing combined with the lifeless worship of the present day Muslims so disgusted me, that it caused my faith to weaken to such an extent that I was just on the point of parting company with Islam, but, thank God, this idea was averted through my coming in touch with a few sincere Indian Muslims in Iraq in 1925. Through them I came to learn about the Ahmadiyya Movement in Islam and it was only then that I became thoroughly convinced of the truth of Islam. I appeal to all Muslims, who are opposing this movement, to refrain from doing so, otherwise they will be doing immense harm to the faith which they love better than life. Since this appeal comes from a European, who has had a wide experience of life and all sorts of religions, it should be understood to be the sincere outpourings of the heart solely from love of the religion which has led me to a knowledge of certainty in God.

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ABDULLAH R. SCOTT.

EGYPT, PALESTINE AND SYRIA

Allah be praised that Maulvi Jalal-ud-Din Shams, Maulvi Fazal, reached Qadian (India) on the 20th December, 1931, after a very successful work as an Ahmadiyya Muslim Missionary in Damascus (Palestine) for about 6½ years. In the *Review of Religions*, Vol. XXX, page 291 we referred to his untiring activities in the face of serious opposition at the hands of the bigotted Mullahs of those places who set against him *goondas* (villains) to take his life; and in fact he was stabbed aud he received two grievous wounds. Mercy of Allah descended upon him through the constant prayers of His Holiness Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, the Khalifa-tul-Masih and Head of the Ahmadiyya Community, and his life was spared although experienced doctors had given up all hope of his life. His recovery was indeed miraculous. As evidence of his sincere efforts there stands the *Masjid-e-Mahmud* at Kababir near Haifa (Palestine). The number of the community there is about 500. We publish below a statement which we received from him on his happy return.

MORAL ASPECT

"The spiritual and moral condition, specially of the Muslims of Egypt, Palestine aud Syria has been gradually deteriorating for the last half a century. Their indifference towards religious matters is significant. The educated class particularly is leaning fast to sacrilegious views. Most of the renowned writers, philosophers and scholars of these places are irreligious. Spiritual things are matters of leisure to them and enjoyments for their table talk. Some Muslim doctors after the completion of their career in the Azhar University received their foreign education in France, and now they occupy dignified positions in the Azhar University. When these people along with their colleagues found their erroneous conception of Islam quite contrary to modern science

and knowledge, they became inimical to the Islamic principles. What makes one more sad is that the younger generation is being educated under the care of these people. The result evidently is that they are also imbibing the same spirit from their learned teachers and professors.

" Egypt is imitating Europe in all possible ways. Their mode of living, their requisites of luxury are all designed according to the prevailing atmosphere of Europe. Like the Jews and the Christians, the ladies of respectable Muslim families also go out in the market places and wander about with their neck and face bare and with their hair bobbed. The evil effects of this license are such as modesty forbids to describe. They take part in theatres as well. The Egyptian Government in fact opened a school last year to train Muslim ladies for theatrical performance, and the columns of papers are devoted to the eulogy of those ladies who join it. A pretty good number of ladies of respectable Muslim families have already been receiving their training as actresses and musicians.

" The liquor shops are innumerable. Besides these, wine is also freely sold and drunk in the tea-shops. Customers are mostly Muslims. A round in the streets of Cairo is sufficient for one to enjoy the spectacle of wine-drinking. Strangely enough, the Jews and the Christians, although greatly addicted to drinking, are hardly found in the streets and markets. They do so at their own private houses. The Egyptian Muslims are found to be contaminated by other kinds of vices as well. Such is also the condition of Palestine and Syria, but the villages are better than the towns, although much backward in education.

NEWSPAPERS

" Cairo is a centre of publications. She is proud of her many renowned and well-established papers. She tries to compete even with Europe in this respect. Whatever views come from Cairo resound in every other corner and inspire all to follow her tone. The whole of Arabia is under her control. Her voice is the voice of Arabia. Through some of her powerful organs

she has attracted the notice of the world. Had she devoted a little of her energy to the moral and spiritual uplift of the Muslims, she might have worked wonders.

ECONOMIC CONDITION

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"The Muslims of Egypt and Syria are prosperous. They are mostly business-men. Trade in silk, fez and many other kinds of valuable articles is in a flourishing condition. But the Muslims of Palestine are falling to the back-ground. The cultivators have almost sold out their landed properties to the Jews. They are getting worse day by day. They resemble to a great extent the Muslims of India who under the heavy burden of interest have been selling their landed properties to the Hindu money lenders. The Jews of Palestine are thus growing powerful. They are holding most of the industrial and commercial business of the Muslims. I may mention here as an instance that there is a hill in Haifa which produces cement of superior quality. A Muslim was the owner of it but later on under the burden of heavy interest on money he had borrowed he sold it to a Jew at £4,000. The daily income from this hill at present is £4,000. The condition of Muslims in Palestine in fact has been getting worse after the entering of the Jews in the land.

EDUCATIONAL MATTERS

"The Muslims have got their university in Egypt and there is a good number of schools where Muslim boys and girls can receive their education. People from Iraq also come here for education. But in villages it is not so popular. The Christians also have their own schools. In Syria and Palestine, Beiruth is the most renowned educational centre founded by the American Missionaries. But it is sad to note that in Palestine Muslim education is not upto the mark. Excepting Cadas there is hardly any Muslim school where there is any arrangement for the matriculation standard. The Jews are foremost in education. They have their own university where they have provided for the study of Hebrew.

MUSLIM AVERSION TO MARRIAGE

"With the increase of education Muslim youths are becoming averse to marriage. They seem to have been affected by Europe. They prefer to wallow in the mire of gross sensuality than to bind themselves in the marriage-tie. The consequence of such license has been seriously telling upon the health of the society. In the last Parliamentary report the Minister for Health pointed out that 44% of women attending the hospitals were found to be affected by gonorrhoea. The cases of the male members can be judged from this.

PRISON HOUSE

"In Ekka there is a prison house. About two years ago there were 303 prisoners convicted for different crimes. Of these 290 were Muslims. Such is the degradation of the community there.

CHRISTIAN MISSIONS

The Christian missionaries are carrying on their activities as steadily as ever. They have their missions almost in all places. Books misrepresenting and attacking Islam are extensively published in Egypt and spread over Palestine, Syria, Iraq and other neighbouring places. The Christian missionaries have seduced many Muslim families who have at last entered into the fold of Christianity. The main object of their efforts is not exactly to convert the Muslims to Christianity but to make them disinclined and averse towards Islam, and to blot out from their mind their regard for the Holy Prophet of Arabia (peace be upon him). Their first and foremost ambition is that the Muslims should cease to be true Muslims. They do not mind if they actually accept Christianity or not. To counteract their influence requires a number of Muslim missionaries with adequate funds at their disposal.

BAHAISM

"Bahaism has no influence whatever in Palestine and Syria. In Egypt a few accepted Bahaism, but their existence is almost *nil*. They have nothing to make themselves felt there.

AHMADIYYA MISSION

"The principal aims of the Ahmadiyya mission in Egypt, Palestine and in other Muslim countries are *firstly* to make the Muslims true Muslims, purged of all blind beliefs, *secondly* to reform their morals and manners, and *thirdly* to save them from the evil influences of Christianity and Bahaism. Through the mercy of Allah a good number of the people of Egypt, Palestine, Syria etc., have accepted the truth of Ahmadiyyat and they are clinging fast to the doctrines of Islam. Controversies were held and books and pamphlets were written and published in refutation of the baseless doctrines of Christianity, aud Bahaism. Influence of the Ahmadiyya movement can be ascertained also by the fact that those who want to root out Ahmadiyyat from the land are led to read the Holy Quran and Traditions to make them prepared to meet the Ahmadiyya views, or else the study of Muslim scriptures is deemed to be futile and a thing of the past. May God show them the true path and keep them to the faith of Islam. *Amen*!"

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